

K. Butter (S. 1)

Critical, Historical, and Explanatory
N O T E S
UPON
H U D I B R A S,
By Way of
S U P P L E M E N T
TO THE
Two EDITIONS published in the Years
1744, and 1745.
By **Z A C H A R Y G R E Y, LL. D.**

To which is prefixed,
A D I S S E R T A T I O N
UPON
B U R L E S Q U E P O E T R Y,

By the late Learned, and Ingenious
M O N T A G U B A C O N, Esq.

And an APPENDIX added;
In which is a TRANSLATION of Part of the First Canto
of the First Book into LATIN DOGGREL.

— *Si quid novisti rectius istis,
Candidus imperti; Si non, his utere mecum.*

Horat.

L O N D O N,

Printed for C. NORRIS, behind the Chapter-House, in
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(Pr. 1.)

МОИТАЯ ЗЕМЛЯ

ПОЛУ

БУДНОВСКОЕ ПОДМОСКОВЬЕ

СОВЕТСКАЯ СОВЕТСКАЯ

МОИТАЯ ЗЕМЛЯ



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МОССИТИ

Advertisement.

TWO large Impressions of Hudibras, published in the Years 1744, and 1745, being sold off, and the Gentlemen who are Proprietors of the Copy, calling upon me to prepare for a third, I thought myself bound in Honour to publish the additional Notes separately, for the Use of those Gentlemen who did me the Favour of subscribing to the first Impression.

I must here, likewise, acknowledge the great Obligations I was under to the late learned, and ingenious Mr. Montagu Bacon, for the following Dissertation upon Burlesque Poetry, and several Notes, which I have pointed out by the initial Letters of his two Names.

The Notes and Dissertation are both so good in their Kind, that, I am in hopes, the most opinionated, and self-conceited Pretender to Criticism, will find little Room for Cavil.

As to those little, insignificant Declaimers, who dare not look a Man in the Face, and yet assume the Liberty of falsely aspersing him behind his Back; I really look upon them as Objects of Pity, and Compassion.

Ready for the Press,
And speedily will be sent thither,
Historical and Explanatory Notes
UPON ALL
SHAKESPEAR's PLAYS:
With Several
EMENDATIONS
Of the
TEXT and METRE,
By a Gentleman of the University of Cambridge.

Note, Few of those Passages already noted by the
several Editors will be taken Notice of.

A DIS-

A

DISSERTATION
UPON
Burlesque Poetry.

I Shall not enter into the Detail of the Original of *Burlesque Poetry*, as considering it as a *modern Invention*: For all Ways of *Travestie*, *Parodies*, and turning Things into Ridicule, are by no Means to be confined to the *Moderns*, as the Learned very well know. How far the *Macaronicks*, made up of half *Latin* and half *Vulgar Languages*, without Regard to *Grammar* or Rules of any Kind — how far the *Epistole obscurorum Virorum* — and, above all, *Rabelais*, which is a Mixture of all Kinds of Languages — may have influenced the Style, I shall not now examine. How extremely fond all Nations were of it, may be seen in the *History of French Poetry* (a Book very commonly known): And I think Mr. *Rhymer* has touch'd upon it in *English*.

B

I shall

I shall go no higher than to say that a little before *Butler's* Time arose an extraordinary *Genius* in *France*, famous for entertaining the Court with good Sayings, and the World with his Productions:— *Scarron* I mean:— A Man, who, to divert the tedious Hours of constant and racking Infirmities, and make his Mind the more strongly agreeable, the less his Body was so, fell upon this Method of turning all serious Things to Laughter and Ridicule.

His Way was new, and different from the *Burlesque* that was written before; and even some of the Learned esteemed it, as may be seen in *Huetius, De Rebus ad se pertinentibus*.

Balzac was at the same Time in mighty Repute for the Sweetness of his Periods, and his high-flown and laboured Eloquence; as much overstrained in the serious Way, as the other was too vulgar and mean in the *comic*: Yet one improved the Language, and the other debased it. *Balzac* soon got the Learned on his Side: Very fine Books were written on the various Kinds of Wit and Style among the *Antients*: And, in short, the Learned at last combined together against the *Burlesque*, and contrived to batter it down.

In this Way Things stood, when *Butler* took up the Cudgels against the *Anti-Royalists*. *Burlesque*, though declining in *France*, was coming into Fashion here.

The

The civil Wars were just over, or turning towards the *Restoration*: And it appears that the Author was a zealous *Cavalier*, and that there was before him a *Bank* of twenty such Years, that furnish'd (not only a very serious and bloody Tragedy, but) a great many Interludes of Madness, Folly, publick Knavery and private: In short, a *Ridicule*, which, when the Mote was taken out of People's Eyes, was clear enough to be seen; but which, in the Acting, led them blindfold to a terrible Destruction.

Malbranch says, that Nations with Nations, Families with Families, and Parties with Parties, often fall into the Horrors of War and Bloodshed, for Things, the Ridicule of which is not perceived 'till a hundred Years afterwards.

So great a *Genius* as *Butler* coming so early, many People's Eyes were opened much sooner, especially with Relation to one Party, which had for many Years been the reigning Party, and, indeed, in many Things the most peccant. He must be considered as the Champion of the *Royalists*, and, indeed, of the late distress'd, now triumphant Church of *England*.

Now, as, in *France*, the *Satyr Menippée*, by exposing, in the *Burlesque Way*, the Hypocrites of those Times (the *Spanish Party*, the Authors of that dreadful *League of Confusion*) contributed to bring People

to their Senses; so likewise did this Writer, by unveiling that dark Scene of Hypocrisy and Madness (which was one of the chief Reasons why the political Differences were not sooner accommodated) considerable Service to his Country, and drove *Enthusiasm* before him.

But it is not my Design at present to enter into this Matter: I am endeavouring to shew why He chose This Style— He who, as Mr. *Dryden* observes, was capable of Any.

I shall quote two unexceptionable Authors for this: In the first Place, *Milton*, who, in his * *History of the Times before the Conquest*, says, That the Reason of his employing himself in Things so remote was, to chase out of his Thoughts the present Times, which were not worthy of his Pen: Their Actions, he says, were so *petty*, so beneath all History, that he could not bear to treat of them. Sir *William Temple* too says, That the publick Affairs before 1660 were so full of Madness, that he could not think of engaging in them.

Now, if, by the Testimony of these two Authors, which no Party will refuse upon this Occasion, the Times we are speaking of were so *petty*, so *beneath all History*, so full of Madness, were they not a fit Subject for a *Travestie*? Were they not the proper

* See *History of England*, Part I. Quarto Edit. P. 2.

Object of *Burlesque*? Was it not a proper Burial for a Scene of *Pettiness*, *Putidness*, *Madness*, and *Inconsistency*?

I come now to the Faults attributed to his Style: And,

First, as to the Matter, there are chiefly three Things, very blameable indeed, that are attributed to it, and have been pretty much the Practice of this Sort of Writers, *viz.* Obscenity, Evil-Speaking, and Profaneness.

As to *Obscenity*, I cannot say our Author is wholly free: But, whatever there is of that Kind, it is very decently and remotely wrapt up; and, except a little merry Double-Meaning between *Hudibras* and the Widow, and two ugly Verses about *Plattonick Bardashing*, few Authors are so free from it: And, indeed, he knew too well the Dignity of his pretended *Hero* to make (as he says in another Poem) a *Pimp* of a *Knight-Errant*: For, truly, Obscenity, at that Time of Day, in that Party, would scarce have been thought fit for People of any other Profession: It could not have purchased him a *Thanksgiving-Day* in the Churches, as bad as they were.

Now, as to *Evil-Speaking*, you must consider the Poem as a *Satyr* made to expose Vice: And, so far as all *Satyrs* are chargeable with something of *Ill-Nature*, this must come in for its Share.

He did, indeed, rip up all the Faults of the *adverse* Party to such a Degree, that he quite put them out of the Vogue of the World: They never gained any Ground of the Church of *England* after: He may be truly said to have written them down, to have taken them by Head and Shoulders, and shoved them out of the polite World, where they have never since made any Figure.

But then the Faults he found were real, and the *Hypocrisy* and *Knavery* notorious, before he set Pen to Paper: It was owned (as has been observed) by *Milton* himself, the Champion of the other Side.

There are some Things, I confess, a little too hard upon some People; and the whole Epistle to *Sidrophel* shews some Spleen against a learned and rising Body of acute and venerable *Philosophers*.

But, in the main, a great Number of those he writes against were a *Generation of Vipers*, very little short of their Predecessors, the *Pharisees of pious Memory*.

Now, as to *Profaneness*, the greatest of all Objections, it is to be considered, that, in the preceding Times, so great a Spirit of Religion, say some, or, as others say, of *Enthusiasm*, prevailed, that all the most sacred Expressions of the Scriptures, all the Solemn Denunciations of the *Prophets*, the Phrases of all Parts of the Bible, were then in

in such common Use, and frequently in such scandalous Abuse, that it could not be, but, in ridiculing such *Monsters of Impiety*, the Author must turn some Passages into *Ridicule*, which otherwise ought to be treated with the utmost Reverence; especially, about the *Operations of the Spirit*, of which they made a most scandalous Use and Traffick. Yet our Author has nothing of this Kind half so profane as the *Tale of a Tub*: Neither is the Profaneness in the Author, but in the *Tartuffe* that used it.

I think there is nothing that shews a bad Heart in himself, nothing, or next to nothing, that has any Taste of the Licence, which, under the false Notion of Wit, or true Name of Blasphemy, so much infected and disgraced the Reign of King *Charles* the Second: If I had met with any Thing of this Kind, by any Slip of the Author, I should have set it down amongst his most criminal Enormities, and put as *black* a † *Theta* upon it as I could.

I would not have it tho' taken for granted, because this bantering Style was employed by the first *Reformers* against the childish Superstitions of *Popery*, and was a *masqued Battery*, that did considerable

† —— *Nigrum Vitio præfigere Theta.*

Perf. Sat. 4, 13.

Execution, that therefore it is to be called *profane*, as I find in *Popish Writers*.

But real *Profaneness* against God and true Religion is a Crime that no Man can approve of in his Heart, no Body ought to vindicate, no Degree of Wit can apologize for: It is one of those *private Vices*, so bad, that I believe it would have puzzled even Mr. *Mandevile* himself to have founded any publick Benefit upon it.

These three Vices are indeed plentifully sown in *Rabelais*, and some of his Successors.

The Objections to the *Burlesque Language* are chiefly these four:

1. Old Language revived, and then it is obsolete.

2. Pedantry, in mixing learned Languages with it.

3. *Plebeian*, or vulgar Language.

4. * *Alsatian*, or made Language.

First, as to the old, or obsolete Language, there is little to be charged to him on that Score. *Whilom*, and *Onslaught*, and other Words that were not so much out of Use then, as they are now, may be brought perhaps.

* I don't mean, by the *Alsatian* Language, new Words, brought from other polite Languages to embellish or improve our own; but I mean a Sort of *Beggars Gibberish*, coined without any Foundation of Sense or Etymology, like some of Ancient *Pistol's* in *Shakespear*, or the *Alsatians* in *Shadwell*: For Example, *Rino*, *Rinocerical*, *Coney* for Money: This last is used by *Butler* in *Hudibras*.

As

As to the *learned Languages*, it must be confess'd, he has a little darkened his Poem, by mixing more Learning in it than there needed to be; not, indeed, by affected Scraps of *Latin*, without Humour or Necessity, as *Scarron* and others of those Writers do: But, as those Times he writes about were Times of great *Pedantry*, it was necessary, for his *Drama*, to turn those Things into Ridicule; for *Hudibras* is to be considered as a *Dramatick Performance*, where all the Parts are to act in Character.

If *Trulla*, indeed, had made a Parade of her University Education, and argued *διαλεκτικῶς*, it would have been blameable: But, when *Hudibras* talks so, he talks right; and she as right, when she bids him kiss her —.

The *Latin* he has brought in is little, and easy to be understood, and not half so much as was expected by a Country Audience in every Sermon, under the Charge of *being no Latiner*, as they said of Dr. * *Pocock*.

He that reads *Rusbworth* will find the Speeches of those that were called the *learned Gentlemen* fuller by half of *Pedantry* than *Hudibras* is. Lord *Clarendon* mentions one † Gentleman, who, from the *Gallery*, delivered in a Bill to destroy *Episcopacy, Root and Branch*; which that

* See Dr. *Twells's Life of Dr. Pocock*.

† See *History of the Rebellion*, Fol. Edit. Vol. 1, P. 187.

noble Lord believes, in that Gentleman, was
chiefly for the Vanity of repeating

— *Immedicabile Vulnus*
Ense recidendum est. —

: If all Learning is to be called Pedantry,
Milton is much more blameable than Way
than *Butler*. It is really a Matter of
considerable Learning to be qualified to be
a Reader of *Paradise Lost*. And *Milton*
is evidently ostentatious of his Learning;
whereas *Butler* brings it in only to laugh
at it: And, as Father *Boubours*, the *French*
Critick, very well says, *on peut tout dire*
en riant, you may say any Thing in Jest.

I will not say, in Defence of these great
Authors, that their having done this is
sufficient to justify it; as *Seneca* says of
Cato — “ They that dispraise *Cato* for
“ *Drunkenness* will rather bring *Drunken-*
“ *ness* into Repute, than that any Body
“ will think the worse of *Cato* for it.”

But this I will say, and it is the Truth,
that, without much *Augury* or *Haruspicy*,
a Man may foretell, that the Learned will
soon take the Pains to explain them so,
and the Vulgar to understand up to them,
that, before many Years are past, the Ob-
jection will drop, with Increase of Pleasure
and Satisfaction even to the unlearned
Reader.

As to the *Plebeian* Language, it being
his profess'd Design to debase the History
of

of that Time, it became a necessary Part of that Design to make Use of it. But he mixes it so artfully with other and more elegant *English*, that, in his popular Way of speaking, he is very far from being vulgar.

His *Abbreviations* and his *splay-foot Rhymes* are useful to his Design of seeming to despise the *Art of Poetry*, at the same Time he makes Use of it: All tends, as severely as any of the Orations of *Demosthenes*, to run down his Adversary, and to despise all other Praise.

And to say there is no Beauty in his Double-Rhymes, I would not assert: I am sure, in many of them, if not in most, there is a great deal of Humour: It gives this Poem so much the Taste of our admired old Ballads; and the great *French Satyrist* speaks not disrespectfully of them:

*La Ballade asservie a ses vieilles Maximes
Souvent doit tout son Lustre au Caprice des Rhymes.*
BOILEAU.

As to *Alsatian* Words, they are few, and always agreeable.

I have gone through the chief Objections to the modern *Burlesque*.

As to the Matter of Obscenity, Profaneness, &c. the Antients have little to brag of; their Practice is shameful: But, since we must not go in their Traces, let

us examine what Liberties they have given themselves in Style.

I shall take the first Comick Author amongst them; for *Hudibras* is a Comedy.

Let us see, then, what we can find in *Aristophanes*, the merry Greek; *Tart Aristophanes*, as *Ben Johnson* calls him.

The chief Licences I have heard or read of in this celebrated Author are these:

First, *Diminutives*, such as *Socratidion*, &c. I remember, a Critick once, in an Epistle to Dr. Mills, called him *Iωαννιδιον*: Upon which Mr. Boyle says, he did very judiciously, in speaking of a great *Grecian*, who might be supposed to have a Kindness for the Language; for those pretty *Diminutives*, *Little Johnny*, or so, don't do so well in *English*. I cannot at present recollect any Thing of this Kind in *Hudibras*.

Secondly, *Composites*, and *Decomposites*, made up of sounding Words; one Word reaching sometimes the Extent of six Verses: I don't observe any Thing like this in our Author. *Shakespear* is our boldest Writer for *Composites*. *Ben Johnson* has imitated it: *Nasty-pated, lousy-faced, turdi-fartical Fellow*.

But *Decomposites* *Hudibras* has: *Pyg—what d'y'call him?—malion; Pen—thefile*.

Thirdly, *Parodies*, or Applications of grave Passages of the finest Authors in a *Burlesque Way*: That is one of our Author's

thor's chief Beauties: He has some very extraordinary Master-Pieces of that Kind.

Fourthly, *Persians*, *Scythians*, &c. speaking in their own Languages: This is likewise practised by *Plautus* in one Passage, where he brings in *Punick*. The *Satyr Menippée* makes his Actors speak, sometimes in *Latin*, sometimes in *Italian*; sometimes he makes Use of both those Tongues, and the *French* too, in the same Speech. But *Butler* has no-where allowed himself this Liberty, scarce of one whole Verse.

Fifthly, The different Dialects of the *Greek*, the *Lacedæmonian*, *Theffalian*, &c. Our Language is not very capable of this.

Sixthly, Strangers endeavour to speak *Attick*, and mangle it: There is no such Thing in our Author. (See *Love in a Tub*, by Sir *George Etheridge*.)

Seventhly, Country Folks speak in their Country Fashion: Our Poet has something of this Kind; and it was necessary to the Nature of his Poem.

Eighthly, Women knocking hard Words out of * Joint, and speaking illiterately, in attempting to speak finely: This is but seldom,

* This is humorously bantered by Mrs. *Davies*, in a Novel, intitled, *The Merry Wanderer*. See her *Works*, published in 8vo. 1725, Vol. 2. P. 199.

" *Joan Ellis* (says she) went to an Attorney, and told " him, That she wanted a little of his *Device* [Advice] in " *Form of Popery* [*in Formâ Pauperis*]: Her Husband was " dead, and she had *reministered* [administered]; but his " Brother had clapp'd in a *Pecavi* [a *Caveat*] to her *Re-*
ministration

seldom, I think, practised by our Author; yet frequent in our *English* Comedies.

Now, all these Licences, put together, are more than our Poet uses, and sufficient to justify his greatest Excesses: And yet, because these Things are thin-sown in the *Greek Authors*, *Aristophanes* is reckoned one of the purest *Attick* Writers: Neither is *Hudibras* at all to be contemned for immodest Language: If he is, what * *Scarron* has done in this Kind is very abominable.

Those that have a Mind to be better informed in this (not very important) Question concerning *Burlesque*, may please to accept of these further Particulars:

In the *Castilian* Language, *Burladores* signify those *Jets d'Eau*, that spirt up from the Floor, and wet People, before they are aware.

Burla, in *Italian*, means any witty Malice, done, by Way of Pleasantry, to make People laugh. From thence a Man of

" ministration [Administration], and was going to convince
 " [commence] a Suit against her; and she should lose all
 " her Money, if he did not help her by his Ingenious [In-
 " genuity]; for truly she was not in a Compacity [Capacity]
 " to help herself."

* *N.B.*: I read in the Life of *Scarron*, that not only many of his Poems have an Effrontery beyond Measure with relation to Obscenity; but that his private Conversation was so infected with it, that his Lady, the famous *Madam de Maintenon* afterwards, was three whole Months after she married him, before she could civilize and tame her wild Male in that Respect; a Brutality which one would wonder at, in a Man so much in Favour with the Court of *Anne de Austriche*, long before he married her.

Pleasantry

Pleasantry was called a *Burlesco*. *Burta* likewise, in that Language, is used for those Farces which are commonly acted after Tragedies in that Country.

Now, as these Farces are made up of all the *grotesque*, low, vulgar, or pedantick Expressions that can be, this Style came to be called the *Burlesque Style*.

St. *Amand* begun this Style in *France*: So the Thing was antienter than the Name: *Sarrazin* is first said to have used the Name. But St. *Amand's* Style was too low, fit only for Porters, and Carmen, or Colliers, *Style des Crocheteurs*.

Scarron then arose like a *Phœnix*, and, mixing a Share of true Wit and Humour with his *Burlesque*, struck out a politer Species of it, about the Year 1640: His Success made a Number of bad Imitators: All *France* ran like mad into it: His *Typhons* begot *Typhons*: His *Travestie* of *Virgil* begot *Travesties* to almost all the antient Authors: *Homer*, *Horace*, *Ovid*, and *Claudian* were turned into *Masquerade*.

Even *Brebœuf*, the Bombast Translator of *Lucan*, took some ungodly Pains too to turn his Favourite *Lucan* himself into *Burlesque*. It was, like our *Ballads* here, an excellent Expedient in Politicks.

During all the Wars of *Paris*, and the Disputes of *Mazarin's* Ministry, nothing was equal to it for Dispatch of Busineſs: It was used as a terrible Artillery against the politick

politick *Italian*; and a *splay-foot Rhyme* came 'cross him sometimes like a * *Chain-Shot*, where a Speech in Parliament fail'd.

But this *Meteor* that we have been speaking of (I mean † *Burlesque*, such as it was in *France*) was but short-lived: It was born in the Combustions of two Kingdoms, and ended just at the Restoration of the one, and Peace of the other: Its utter Extinction is marked in *Boileau's Works* exactly in the Year 1660: So that it had in that Country, which quits a bad Custom sooner than any other Country in the World, a Duration of just twenty Years.

* The *Mazarinade* is one of the dreadfulest *Satyrs*, or rather biting *Lampoons*, that ever was. *Philocabre*, *Macquignon*, *Manygold*, *Bougre* (twelve or thirteen Times together) *Jean Fontaguin*, are the Flowers of it.

† It is to be noted, that, at that Time of Day, all *French Verses* that had but eight or nine Syllables were called *Burlesque Verses*, tho' serious: Hence came that Mistake in a grave Poem on our Saviour's Passion; but the Title shocked every Body: To write upon that Subject in *Burlesque Verse*, good God!

P R E F A C E.

P R E F A C E.

HAVING, in the Preface to **HUDIBRAS** (P. 9, 10) given a short Account of the Power claimed formerly by the Teachers amongst the Independents over their Flocks and Followers, I beg Leave to add the following Letter from Mr. Joseph Hussey, formerly an Independent Preacher in Cambridge, to one who had been of his Congregation, in Confirmation of the Truth of what I have there asserted:

* SUSAN ORLEBAR,

“ **F**OR I will salute your Person by your “ old Name—You having committed “ heinous Offences and Sins against the Lord “ *Christ*, and *Us* of this *Congregational Church* “ of *Saints*, and, in open Slander against the “ *Gospel*, before the *World* declared your Sin, “ as *Sodom*, and hid it not; we have voted to “ meet the second *Thursday* of *January*, 1700, “ in order to humble ourselves before the Lord, “ and, by giving you up in the Name of the “ *Lord Jesus Christ* to *Satan*, cut you wholly “ off by the terrible Sentence from any Relation “ to the *Church*, that you may find it utter

* Copied from the Original, in the Custody of the Rev. Dr. Macro, of Norton, in Suffolk.

23701

D

“ Destruction

“ Destruction to the Flesh, and that your Spirit,
 “ if you belong to *Christ*, may be saved in the
 “ Day of the Lord *Jesus*.

“ These are, therefore, to give you Notice,
 “ That, inasmuch as the Church is bound by
 “ the indispensable Laws of *Christ's* Govern-
 “ ment to proceed in the sharpest Way against
 “ you for your manifold Scandals, we shall, if
 “ the Lord will, effect it the Day and Month
 “ above-written.”

*Given at our Church-Meeting, Thursday,
 November 7, 1700.*

ROBERT WILSON,
 SAM. AUNGER, Jos. HUSSEY, *Pastor.*
 PHILIP SAUNDERS.

Colchester, Nov. 28, 1700.

“ **I** SUSAN HANDLEY do solemnly declare,
 “ and am ready to make Oath, That
 “ I know of no other Reason for this severe
 “ Sentence to be pronounced against me by the
 “ within-named *Joseph Hussey* and others, but
 “ that I set my Hand to a Paper, wherein I ob-
 “ liged myself not to marry to any one, but who
 “ should be believed to be of the same Society,
 “ and thereby leaving the Congregation.”

*Subscribed by SUSAN HANDLEY,
 in the Presence of me,*

Jos. POTTER, Mayor.

NOTES

NOTES

UPON

HUDIBRAS.

PART I.

CANTO I.

Verse 22. **E**ither for Chartel.] *Chartel*, in this Place, may probably signify a Commander's Note, sent into the Country to bring in Provisions, or to provide Quarters, for the Soldiers.

V. 95. *It was a party-colour'd Dress
Of patch'd and pye-bald Languages.]*

Bishop Sprat observes (*History of the Royal Society*, 2d Edit. P. 42) "that our Language in the Civil " Wars received many fantastical Terms, which

" were introduced by our religious Sects, and many
 " outlandish Phrases, which several Writers and
 " Translators in that great Hurry brought in, and
 " made free, as they pleased; and, withal, it was en-
 " larged by many sound and necessary Terms and
 " Idioms, which it before wanted."

V. 98. *Like Fustian heretofore on Satin.]*

Balzac has such a Saying in his *Entretiens*:

Pourpoint de Satin découpé sur du Buffle.

A Doublet of Satin cut on Buff.

And he quotes for it that famous *Discours de Bons Mots*, by whom, I suppose, he means Monsieur *Scarron*; hinting, at the same Time, that he was not his Friend.

Hudibras has been criticized for saying that *Fustian* was cut on *Satin*; whereas it should be *Satin* on *Fustian*: So you see the French Author has it with relation to *Buff*. M. B.

V. 143. *He could reduce all Things to Acts,
 And knew their Natures by Abstracts.]*

Mr. *Bacon* observed, from *Le Clerc's Logick*, that great is the Heap of Nonsense of the old *Metaphysicks* upon this Subject, *De Actu & Potentiâ*, how far we can know the Nature of Things by Abstracts; and refers us to Mr. *Locke's Essay*. A Thing is in *Potentiâ*, when 'tis possible, but does not actually exist: A Thing is in *Act*, when 'tis not only possible, but does exist.

To reduce *Things to Acts*, therefore, is to make Things actually exist, that had only the Power of existing before. A Thing is said to pass from *Power* into *Act*, when a Thing that was only possible begins really to exist. It is not to be imagined, what Subtleties in Divinity have formerly been raised by these Quirks.

V. 244. *A sudden View it would beguile.]*
He alludes, probably, to those Lines in *Horace*,
Carm. Lib. 2. Od. 5, 22, 23, 24.

*Mirè sagaces falleret Hospites
Discrimen obscurum, solutis
Crinibus, ambiguoque Vultu.*

V. 285. *But, when the Date of Nock was out.]*
Nock is used in *Scotland* for *Bum*, *Breech*, or *Back-side*: And in *Dutch*, 'I am informed, it signifies the same with *Incisio*, *Fissura*, in *Latin*; and from thence *Anus*, *Nates*: 'Tis used in this Sense by the Translator of *Rabelais*'s Works, Book i. Chap. xiii.

V. 342. *But a huge Pair of Round-Trunk Hose ;
In which he carry'd as much Meat
As he and all his Knights cou'd eat.]*

This Thought was probably borrowed from *Ben. Johnson's Silent Woman*, Act. iv. Sc. v. where, speaking of *Sir Amorous la Fool*, he says, " If he could victual " himself but half a Year in his Breeches, he is suffi- " ciently arm'd to over-run a Country."

V. 477. *Not with a counterfeited Pass
Of Golden Bough.]* It should seem, by these Lines, that the Author thought, that *Virgil* meant a counterfeited Bough, and that no such Bough could grow naturally. But Dr. *Plot*, in his *History of Staffordshire*, says, " that Gold in the Mines " often grows in the Shape of Boughs, and Branches, " and Leaves." Therefore *Virgil*, who understood Nature well, though he gave it a *poetical Turn*, means no more than a Sign of his going under Ground, where Mines are. Dr. *Garth* has admirably described the Entrails of the Earth on a like Occasion. *M. B.*

V. 481. *And very wisely would lay forth
No more upon it than 'twas worth.]*
He hints at *Sir Thomas More*, who said something like it to the Barber, when he came to shave him before

before his Execution, viz. " That there was a Con-
" test betwixt the King and him for his *Head*, and
" he would not willingly lay out more upon it than
" it was worth." Sir *Thomas More's Apophthegms*,
Ap. 26. Lord *Bacon's Apophthegms*, Ap. 109.

V. 524. *Thro' Reed or Bagpipe, Verse for Verse.*] This is, probably, a Sneer upon the *Pastorals* or *Eclogues* of some Writers of *Romances*; and, more particularly, the *Diana* of *George of Montemayor*, translated from the *Spanish*, and published in Folio, in the Year 1589: Page 384, " *Alcida* taking her " *Cittern*, and *Diana* her *Bagpipe*, began to sing as " followeth:" P. 404, " *Taurisius* prayed *Diana* to " answer *Verse for Verse.*"

See likewise, in Sir *Philip Sidney's Arcadia*, Edit. 1674, Verses repeated by *Dicus* and *Dorus*, P. 213; by *Philisides* and *Echo*, P. 226; and an *Eclogue* between *Geron* and *Histor*, P. 401.

V. 547. *He understood the Speech of Birds.*] This whimsical Opinion of the *Rosicrucians* is humorously bantered in a *Pastoral* intitled *Amyntas*, or *The impossible Dowry*, by Mr. *Thomas Randolph*, published 1652: Page 7,

Thesylis. " Why, can Birds speak ?

Teastus. " In *Fairy Land* they can; I have " heard them chirp very good *Greek* and *Latin*.

Thesylis. " But what Language do they speak, Servant ?

Mopsus. " Several Languages; as *Cawation*, " *Chirpation*, *Hootation*, *Whistleation*, *Crowation*, " *Cackleation*, *Shreekation*, *Hissation*."

There was a Book published in 12mo. intitled *Ornithologie*, or *The Speech of Birds*. London, printed for *John Stafford*, 1655. To which Mr. *Butler* may allude.

V. 550. *That speak and think contrary clean.]*

This alludes to what they call *Hermetick Men*, who tell you, it signifies nothing to hear the Words they say; you are not a bit the wiser for that; sometimes they mean quite contrary: Nor can any Man, without having an Interpreter, being fitted for it by Nature, or by a peculiar Blessing of God enabled, understand one Word of what they mean, though they hear the Words, and study them all their Lives: That *Raymund Lully* himself could never have understood it without an Interpreter, who is named by the following Author, with some peculiar *Principles* in his Favour; even *Raymund Lully* himself, the Author of the *Great Elixir*. See a Book, printed in 1714, Page 79, called *A short Inquiry into the Hermetick Art.* M. B.

V. 553. *He'd extract Numbers out of Matter.]*

The divine *Plato*, in his *Cratylus*, says, " that the " Pythagoreans, by Reason of Numbers, concluded, " that *Patroclus* was to fall by the Hand of *Hector*, " *Hector* by *Achilles*, *Achilles* by *Paris*, *Paris* by " *Philoctetes*. I am quite lost in my Understanding, " when I reflect upon the admirable Invention of " Pythagoras; who, by the Number, either *even* " or *odd*, of the Syllables in every *Noun*, would tell " you of what Side a Man was lame, hunch-back'd, " blind, gouty, troubled with the Palsy, Pleurisy, " &c. allotting *even* Numbers to the left, and *odd* " ones to the right Side of the Body." *Rabelais*, Book iv. Chap. xxxvii. M. B.

V. 560. *He had First Matter seen undress'd.]*

Regnier, Sat. 10th, thus describes his *Pedant*:

Qu'en son Globe il a vu la Matiere Premiere.

And 'tis manifest, from the Context, that *Butler* means only a Ridicule on the *Hermetick Gibberish*, where there is much Talk of *First Matter*, and *Chaos*, and *First Mass*, and such Stuff: And by *First Matter*

Matter they mean *Materia* and *Forma*; which appears from a Book intitled *A short Inquiry into the Hermetick Art*, P. 79. M. B.

V. 571. *But Reformation was, some say,
O'th' younger House to Puppet-Play.]*

The Acting of Scripture Stories, as a learned and worthy Friend observes, such as the *Creation*, the *Deluge*, &c. gave the People a great Desire to read the *Bible* in their own Language: So that this Sort of *Puppet-Shews* really was the *elder Brother* to the *Reformation*. They were called *Mysteries*, as they acted the *Birth of Christ*, the *Resurrection*, &c. And *Moralities* were such Sort of *Plays*, *Shews*, &c. as Mr. Upton seems to hint at, in his *Critical Observations on Shakespear*.

The first Beginning of the Cry for *Reformation* was against the *Play-Houses* (*Pryn's Histrio-mastix*: See *Rabbi Busy* in *Bartholomew-Fair*): And the History of this is very well expressed by Lord *Dorset*, in his *Epilogue* to a *Play* called *Tartuff*; intimating that the Stage began with exposing the *Puritans*, and the *Puritans*, in Return, pulled it down:

*Many have been the vain Attempts of Wit
Against the still-prevailing Hypocrite:
Once, and but once, a Poet got the Day,
And vanquish'd Busy in a Puppet-Play;
But Busy, rallying, fill'd with holy Rage,
Possess'd the Pulpit, and pull'd down the Stage.*

V. 647. *And force them, tho' it was in Spite
Of Nature and their Stars, to write.]*

See Sir Philip Sidney's *Defence of Poesie*, P. 560.

V. 654. *The Praises of the Author, penn'd
B'himself or Wit-insuring Friend.]*

Bishop *Patrick* tells us (*Friendly Debate*, Part 1, P. 18) " that he has seen many pitiful Books that " have had a great many *Commendations* prefix'd; " and,

“ and, as the *Dungbill Cocks* have the *largest Combs*,
 “ so commonly the *meanest Books* are set off with
 “ the *largest Praises*.”

V. 669. *For Brevity is very good,
 When w'are, or are not understood.]*

King *Charles the Second*, cutting short the Speech of the Earl of *Manchester* in Favour of the *Dissenters*, quoted these two Verses in the following Manner :

*For Brevity is ever good,
 When w'are, or are not understood.*

V. 778. *The Indians fought for the Truth
 Of th' Elephant.]*

Alluding, probably, to *Le Blanc's* Account of the King of *Pegu*, who made War with the King of *Siam* for the *White Elephant*, which the *Siamites* worshipped. *Travels*, Part i. Chap. xxv. and xxvii.

V. 882. ————— *W'are steer'd by Fate.]*

Alluding, 'tis likely, to those Lines in *Virgil*, *Æn.* ix. 95, 96, 97 :

*O Genetrix ! quò Fata vocas ? aut quid petis iſtis ?
 Mortaline Manu factæ immortale Carinæ
 Fas habeant ?*

V. 897. *In Northern Clime, a val'rous Knight
 Did whilom kill his Bear in Fight,
 And wound a Fidler.]*

“ Did not another Lord of ours kill *Five Bears* and
 “ *Five Fidlers* ? ” *The Last Speech and Dying Words*
 of *Colonel Pride*. Third Volume of the *Harleian
 Miscellany*, P. 132. Mr. *Smith* of *H—n.*

CANTO II.

V. 77. *W*herefore, he bids the 'Squire ride further,
T' observe their Numbers and their Order.]

See *Don Quixote's* Directions to *Sancho Pancha* to view the Inn which he took for a Castle. *Continuation of Don Quixote*, translated by Mr. *Philips*, Vol. I, Page 44.

V. 113. *A squeaking Engine he apply'd
Unto his Neck, on North-East Side.]*

There is much Humour in the last Line, as the Reverend and Ingenious Mr. *Whalley*, of *Northampton*, observes to me: It alludes to *Paracelsus's* whimsical Division of the human Body into Four Parts or Sides, answering to the Four *Cardinal Points* of the *Compass*: And the Author of *The Tale of a Tub* hints at it in the following Words—“ Which gave “ Occasion to that renowned *Cabalift*, *Bombastus*, “ in placing the Body of a Man in due Position to “ the Four *Cardinal Points*, &c.” Sect. 8.

And, again, that Author calls the *Posterior Parts* *Zibeta Occidentalis*. Now, *Paracelsus* making the Left Side of the Body the *North*, that Part of the Neck where the Fiddle is placed will be due *North-East*.

See Sir *Tho. Browne's* *Vulgar Errors*, Book iv. Ch. v. *Of the Right and Left Hand*; and Ch. xv.

V. 181. ————— *Quoth Sir Sun.]*

An Expression used by Sir *Philip Sidney* in *Dametas's* Verses upon *Dorus's* killing the Bear:

*For, as the Moon the Eye doth please
With gentle Beams, not hurting Sight,
Yet bath Sir Sun the greatest Praise,
Because from him doth come her Light :
So, if my Man most Praises have,
What then must I, that keep the Knave?*

Arcadia, Lib. i. P. 70.

V. 252.

V. 252. *Or Turk of Mahomet's own Kin.]*

The Emirs were of *Mahomet's Race or Kindred*, and on that Account were indulged with many Privileges, and *wore*, by Way of Distinction, about their Heads, *Turbants of a deep Sea-Green*, which was their *Prophet's* favourite Colour. I don't find, that they had any other Distinction in their Habit. See *Ricaut's History of the Present State of the Ottoman Empire*, Book ii. Chap. vi.

V. 313. — *As Poets say, long agone
Bold Sir George, St. George, did the Dragon.]*

A Sneer upon *Martin Mar-Prelate (Penry)*, who, to ridicule the *Sainting* of the *Apostles*, &c. calls *Saint Peter*, and *Saint Paul*, *Sir Peter*, and *Sir Paul*, and even the *Virgin Mary*, *Sir Mary*. See *Bishop Cowper's Preface* to his Book intitled *An Admonition to the People of England*.

V. 335. *Yet he was fierce as Forest Boar,
Whose Spoils upon his Back he wore.]*

This alludes, says *Mr. Bacon*, to the *Lion's Skin* worn by *Hercules*; because it is compared to *Ajax's Seven-fold Shield*; and he observes that they make a Sort of Leathern Coats of Boars' Skins in *Germany*, where Wild-Boars abound.

V. 348. *Than he was at the Sieve and Sheers.]*

Coscinomantia is a Sort of *Divination*, in Use at this Day among young Men and Maidens, of various Discoveries of *Love, Thieving*, &c. It is mentioned by *Theocritus, Idyll. iii. 31*:

Εἰπε καὶ Ἀγροίῳ ταλαθέα ποτκινόμαντις.

Mr. Creech translates it thus:

*To Agria too I made the same Demand,
(A Cunning-Woman she) and cross'd her Hand;
She turn'd the Sieve and Sheers, and told me true,
That I should love, and not be lov'd by, you.*

In *England* they use the *Sheers* or a *Key*; and 'tis said, 'twill stop at the Name of the Person sought for, whether in the Case of Love or Stolen Goods: *Tournelle*, says *French Scarron*. *Richelet* says, it stops at the Name of the Person that stole them. *M. B.*

V. 369. ————— *Or English Mal.]*

Mary Frith, commonly called *Mal Cut-purse*. See her Life published with this Title in the Year 1662.

V. 378. ————— *Penthesile.]*

In the first Edition it was *Pen—thesile*, with a great deal more of Humour: And I am surprized that the following Editors should be so careless as not to take Notice of it. *M. B.*

V. 411. *Cerdon the Great.]* The Person here characterized was probably one *Howes*, of whom the Author of a Tract intitled *The Reformado truly characterized, by a Modern Churchwarden*, thus speaks: " He was one of our late and best *Translators*, a " Man that feared not to come close to the *Heels* " of *Truth*; but was a laborious Applier of *Strong* " *Points* to the *Last*, and had always a *Lift* or two " for the *Backslider*: If any one stood stubbornly on " his *Pantofles*, he could work him as pliable as " *Wax*: If there were a *Schism* in his Charge, both " his *Hand* and *Awl* should make up the *Breach*, in " a zealous *Contraction*. He well observed the *Foot-* " *Steps* of his *Auditory*, and grafted much *Goodness* " into those that had *gone aside*, by *driving his holy* " *Instigations so home*, that, wheresoever they went, " they were sensible of them. In short, he was the " *Hammer* of all *human Learning*, and a most in- " *dustrious Converter of Soles*: And in a short " Spacé he did set forth more Works in *Ox Hides*, " than old *Tostatus* did in all his Life-time. Oh! " I can never mention his Name, nor visit his " Monument in *Finsbury*, but presently these spiritual " Pangs surprize me: Oh! *He is gone! He is gone!* " *But*

“ But there is heavenly Comfort provided for us and
 “ our Posterity, for I was told just now in my
 “ Vision, that he shall come again, and teach on
 “ Earth, before the last Day.”

V. 638. *For to subscribe, unsight unseen,
 T'an unknown Church's Discipline.]*

The first Edition had only the four following Verses,
 unworthy of the Author :

*For, to transcribe a Church invisible,
 As we have sworn to do it, is a Bull ;
 For, when we swore to do it after
 The best reformed Churches that are.*

V. 1086. *Though he have Quarter.]* The Rebels
 acted, in this Affair of *Quarter*, like Friar *John* in
Rabelais (See Book i. Chap. xxvii.); “ who, when
 “ an Enemy called out to him, *Quarter! Quarter!*
 “ *I yield to you* : So thou shalt, said he, *per Force*,
 “ and thy Soul to all the Devils in Hell : And then
 “ he gave him the *Drono's* *.”

V. 1160. *Like Hermit poor, in pensive Place.]*

'Tis observed, in a noted Book, by Mr. *Abraham Borsett*, Chaplain to Bishop *Duppa*, (in the Library of Dr. *Rawlinson*) “ that this is the Beginning of a
 “ a Love-Song, much called for in the Year 1650,
 “ tho' made, probably, long before.”

* *Drono's* are Knocks, Thumps, Raps, and Thwacks.

C A N T O III.

V. 155. *B* U T gentle Trulla, &c. to the 163d
Verse.]

He alludes, probably, to those Lines in *Virgil*, *AEn.* i. 696, 697, &c.

— *Et fotum Gremio Dea tollit in altos
Idaliæ Lucos, ubi mollis Amaracus illum
Floribus & dulci aspirans amplectitur Umbrâ.*

V. 185. *Forcing the Vallies to repeat
The Accents of his sad Regret:
He beat his Breast, and tore his Hair,
For Loss of his dear Crony Bear.]*

The Thought, 'tis probable, was borrowed from *Virgil*:

*Septem illum totos perhibent ex Ordine Menses,
Rupe sub aëriâ, deserti ad Strymonis Undam,
Flevisse, & gelidis hæc evolvisse sub Antris,
Mulcentem Tigres, & agentem Carmine Quercus.*

Virgilii Georgic. Lib. iv. 507, &c.

M. B.

V. 277. — *I'll make the Furr
Fly 'bout the Ears of that old Cur.]*

I have been told, that 'tis common for Boys, when they fight, and pull off one another's Hair, to say, they *make the Furr fly.* M. B.

V. 386. *And Virtue invious Ways can prove.]*

Invius is very common with *Virgil*:

*Invia Lustra Ferarum. AEn. iv. 151.
Regna invia vivis. AEn. vi. 154.*

V. 481. *And, placing Ralpho in the Front.]*

This is, probably, taken from *Thraso's Post Principia*, in *Terence. Eunuch*, 4, 7, xi. M. B.

V. 677. *But, as a Barque, that in foul Weather, &c.]*

This seems to be borrowed from Sir Philip Sidney's *Arcadia*, Lib. iii. P. 325. if not from *Virgil*; and Mr. Philips, in his *Blenheim*, has something like it :

— *In equal Scale*

*Long hung the Fight; few Marks of Fear were seen,
None of Retreat: As, when two adverse Winds,
Sublim'd from dewy Vapours, in Mid-Sky
Engage with horrid Shock; the ruffled Brine
Roars stormy; they together dash the Clouds,
Leaving their equal Force with utmost Rage:
Long undecided lasts the airy Strife.*

V. 823. *This said, she to her Tackle fell, &c.]*

This is borrowed from the Description given by the Continuator of *Pembroke's Arcadia* of the Combat betwixt Zelmane and Anaxius. See the Supplement to the Third Book, Page 4.

V. 835. — *He rais'd his Arm*

*Above his Head, and rain'd a Storm
Of Blows, so terrible and thick,
As if he meant to hash her quick.]*

*Le Blanc (Travailes, Part iii. P. 313) says, " he
" saw a Person fricassy'd at Brazil."*

V. 844. *The Knight, with one dead-doing Blow, &c.]*

This is very like Milton :

*Together both, with next t'almighty Arm,
Up-lifted, imminent, one Stroke they aim'd,
That might determine, and not need repeat.*

Paradise Lost.

Butler

Butler has several Passages not unlike Milton's Style:
As in the Sword of *Michael*:

— *With huge two-handed Sway,
Brandish'd aloft, the horrid Edge came down.*

M. B.

V. 869. *Quoth Hudibras, The Day's thy own.]*

This is borrowed from the *Continuation of the Third Book of Pembroke's Arcadia*, P. 4, 5: “ Hold thy
“ Hand (says *Anaxius* to *Zelmane*), whom the Gods
“ have made to be a Corrector of my Pride and
“ Folly: Now I yield to thy invincible Valour, and
“ demand to receive a longer Life at thy Hand.”

V. 879. *The ancient Herpes were illustrious
For being benign, and not blistr'ous.]*

This is taken from Mr. *Cleveland*, who, after a long Imprisonment, in an Address to *Oliver Cromwell*, (see his Works, P. 144) tells him, “ that the most renowned Heroes have ever with such Tenderness cherished their Captives, that their Swords cut out Work for their Courtesies: Those that fell by their Prowess sprung up by their Favour, as if they had struck them down only to make them rebound the higher. I hope (says he) your Highness, as you are a Rival of their Fame, will be no less of their Virtues.”

V. 926. *Port-Cannons.]* They were Ornaments about the Knees of the Breeches, long since out of Fashion. They were grown to such an Excess in *France*, that *Moliere* is thought to have done good Service to his Country by his laughing them out of Doors, as we learn from Bishop *Boffet's Discourse sur la Comedie*. The Bishop adds, out of his great Zeal against Stage-Plays, (a little too severely, I think) “ that was the only Good that great Writer did to the Morals of his Time.” M. B.

V. 963. *Then mounted both upon their Horses,
But with their Faces to the Arses.]*

This Thought was taken, probably, from *Amadis de Gaul*, (Book iii. Chap. ix. P. 88) where *Amadis* forces *Brandusiel*, who had threatened to serve him in the same Manner, to ride with his Face to the Horse's Tail, in the Sight of his Mistress *Grafinda*.

V. 977. *Or Pageants borne before Lord-Mayors.]*

Pageant is a Triumphal Arch or Chariot, or other Pomp or Device, usually carried in Publick Shews. Mr. *Bacon* supposes, that the Figure of *Bears* was expressed in some of the *Pageants* formerly borne before *Lord-Mayors*; and tells me, that he had been informed that they have been disused ever since the Prince of *Denmark*'s Death, in *Queen Anne*'s Reign.

V. 1011. *Clear'd up himself with Ends of Verse
And Sayings of Philosophers.]*

See *Shakespear*'s Play intitled *As you like it*, A&t ii. Sc. i. Vol. 2, P. 206; *Titus Andronicus*, A&t ii. Vol. 5, P. 338.

V. 1073. *Quoth Hudibras, That Cuckow's Tone.]*

See the Story of *Scarpaccia*, who fansy'd himself the King of the *Cuckows*, and answered every Question by the Repetition of the Word *Cuckow!* three Times. *Friendly Debate*, Part ii. P. 112.

V. 1150. *A mongrel Breed of like Pernicion.]*

Ainsworth, who quotes *Nonius* from *Plautus*, observes, that there is such a Word as *Pernicio*: And, if that be true, it is not so bad in *Hudibras* to make it *Pernicion* in *English*; which, otherwise, from *Pernicies*, which is the common *Latin* Word, would be too great a Deviation, upon his single Authority. *M. B.*

V. 1159. *Free from a Crack or Flaw of Sining,
As Men try Pipkins by their Ringing.]*

— *Pulsa, dignoscere cautus
Quid solidum crepet, & pictæ Tectoria Lingueæ.*

Persii Sat. v. 24, 25.

V. 1209. *And every Hamlet's governed
By's Holiness, the Church's Head.]*

In the Remonstrance of the Nobility and Gentry of Cheshire to the House of Peers, introduced by Sir Arthur Aston, 'tis observed, " That, upon the Change of the Church-Government, instead of twenty-six Bishops, they should become exposed to the mere arbitrary Government of a numerous Presbytery, who, together with their ruling Elders, will arise to near forty thousand Church-Governors; and that such Presbyterial Government and Jurisdiction is merely Papal, though not in the first Degree, yet in a second; every Pastor in his Diocese (Parish) exercising a Papal Jurisdiction."

V. 1221. *Lay-Elder, Simeon to Levi.]*

They went to War with one another, like the Presbyterians and Independents. See Genes. xxxiv. 25.

V. 1223. — *Prince-Prelates.] Cardinal-Prelates are Princes.*

P A R T II.

C A N T O I.

V. 25. *M*AKES former Times shake Hands with
latter,
And that, which was before, come after.]

A Sneer, probably, upon Shakespear, who is girded on this Head by his Friend Ben Johnson, Prologue to *Every Man in his Humour*, and in his Play *Every Man out of Humour*.

See Sir Philip Sidney's *Defence of Poesie*; Pembroke's *Arcadia*, P. 562; and *Don Quixote*, Vol. 2, Ch. xxi.

V. 27. But those that write in Rhyme still make
The one Verse for the other's sake.]

So Scarron:

*Sur nous la Rhyme exerce une tyrannique Empire,
At on fait un Verse fort elle en fait bien faire une bus
En fait dire eu remeaur tout ce qu'on ne veut pas.*

M. B.

V. 40. His Dog-bolt Fortune.] A Coney is said to be bolted, when she is first started: Therefore, the lowest Run of Fortune is called a Dog-bolt Fortune. M. B.

V. 245. That done, he rises, humbly bows,
And gives Thanks for the Princely Blows.]

The King of Pegu's Generals, when they defrauded the King's Soldiers of their Pay, were punished in this Manner: " Then the Criminal rises up by the

“ Help of his Friends, and thanks the King for the
 “ Mercy he had shew’d him in not stripping him.”
Le Blanc’s Travailles, Part i. Chap. xxviii.

V. 353. *Transform’d his Leaguer-Lion’s Skin.*]

Leaguer either signifies a *Siege* or a *Camp*; in each of which Cases, *Hercules*, probably, put on that formidable Dress, which, in his Statues, is tied about him like a Neckcloth. *M. B.*

V. 378. *He hung a Garland on his Engine.*]

An Allusion, probably, to those *French Horsemen* killed in Battle upon the Duke of *Buckingham*’s landing his Forces in the Isle of *Rhè*; several of whom, being Persons of Quality, were found, upon their being stripp’d, to have had their *Mistresses’ Favours* tied in this Manner. *Hist. of the Life of Lewis XIII.* by *James Howell, Esq;* P. 80.

V. 461. *That makes Knights-Errant fall in Trances.*]

A Sneer, probably, upon Sir *George Mackensie’s* serious *Romance*, intitled *Aretina*, published in 1661, P. 15; where he makes *Philantus*, one of his Heroes, *fall into a Trance*, upon the first View of *Aretina*.

V. 475. *But ’tis (your better Part) your Riches, &c.*]

The Persians (as the *Spectator* observes, from *Herodotus*, Vol. 7, N°. 511) in marrying their young Women, made the Bridegrooms pay for the beautiful ones, and portioned out the ugly ones with the Money.

V. 517. *And Merchants, vent’ring thro’ the Main,
 Slight Pirates, Rocks, and Horns, for Gain.*]

*Pauca tamen suberunt priscae Vestigia Fraudis,
 Quæ tentare Thetin Ratibus, quæ cingere Muris.*

Virgilii Bucol. Ecl. iv. 31, 32.

Yet

*Yet of old Fraud some Footsteps still remain ;
The Merchant still shall plough the Deep for Gain.*
Dryden.

V. 559. *And shine upon me but benignly
With that one and that other Pigsney.]*

“ *Miso, myne own Pigsnie,*” says Dametas to his Wife. *Pembroke’s Arcadia*, P. 277.

V. 590. *By Dint of high heroick Fussian.]*

This Practice of Lovers is bantered by *Shakespear, Troilus and Cressida*, Vol. 7, P. 61.

Troilus. “ Nothing but our Understandings are
“ monstrous, when we vow to weep Seas, live in
“ Fires, eat Rocks, tame Tigers : This is the Mon-
“ strosity of Love, Lady ! that the Will is infinite,
“ and the Execution confined ; that the Desire is
“ boundless, and the Act a Slave to Limit.”

V. 642. *With Fulhams of poetick Fiction.]*

The Dice that ran high or low were called high or low *Fulhams*, because they were made at *Fulham*. *Mr. Upton’s Remarks on Three Plays of Ben Johnson*, 1749, P. 103.

V. 880. *Was taw’d.]* A Word belonging to *Tanners*, which means to soften the Leather, and make it pliable, by frequent Rubbing of it: *Coria subigere, emolire*.

Be curry’d, claw’d, and flaw’d, and taw’d, indeed.
Ben Johnson’s Alchymist.

M. B.

V. 913. *The twinkling Stars began to muster,
And glitter with their borrow’d Lustre.*

The twinkling Stars are the fix’d Stars, that do not borrow their Light ; which is a Fault of the Author’s. *M. B.*

C A N T O II.

V. 24. *To maintain what their Sect averr'd.]*

Bishop Sprat observes (*History of the Royal Society*, P. 105) "That he who became a Stoick, an Epicurean, a Peripatetick, in Logick, or Moral Philosophy, or Physicks, never stuck presently to assent to whatever his Founder had said in all other Sciences."

V. 31. *And, like a Lobster boil'd, the Morn
From black to red began to turn.]*

A Simile taken from *Rabelais*, who calls them in another Place (Book i. Chap. xxix.) *Cardinalized*.

V. 136. *Some have broke Oaths by Providence.]*

Dr. South observes (*Sermons*, Vol. 5, P. 333) "That the Rebels, in treating with the King, being ask'd, Whether they would stand to such Agreements and Promises? answered him, *That they would do as the Spirit should direct them.*"

V. 331. *Mould 'em, as Witches do their Clay,
When they make Pictures to destroy.]*

*Devovet absentes, Simulacraque cerea fingit,
Et miserum tenues in fecur urget Acus.*

Ovidii Epist. vi. Hypsipel. Jasoni.

V. 419. *(Not out of Malice, but mere Zeal,
Because he was an Infidel.)]*

Of this wicked Disposition was the King of *Passeran*, in the *East-Indies*, a *Mahometan*, who, having demanded the Daughter of the King of *Balambua* in Marriage, obtained her, and, having enjoyed her, murdered

murdered her and all her Train, because she was not of his Religion. *Le Blanc's Travails*, Part i. Chap. xxiv.

See an Account of the *Persecutors in New England*, *George Foxe's Journal*, P. 244.

V. 461. *Besides, it is not only foppish,
But vile, idolatrous, and popish.]*

Henry the Fourth of France was whipped by Proxy at *Rome*: The Cardinals *Peron* and *D'Offat* took the Lashes for him. *D'Offat* says, " That never " any Sensation was so agreeable to him as that " Whipping ; viz. because he finished thereby the " long and troublesome Negotiation concerning the " King's Absolution." *M. B.*

V. 611. *On which he blew so strong a Levet.]*

Levet is a Lesson on the Trumpet, that is sounded every Morning and Evening on Ship-board. *M. B.*

V. 678. *Bore a Slave with him in his Chariot.]*

To this *Juvenal* alludes, *Sat. x. 36, &c.*

*Quod, si vidisset Praetorem Curribus altis
Extantem? —*

————— *Et sibi Consul
Ne placeat, Currū Servus portatur eodem.*

*What had he done, had he beheld on high
Our Praetor seated in Mock-Majesty ;
His Chariot rolling o'er the dirty Place ;
While, with dumb Pride, and a set, formal Face,
He moves, in the dull, ceremonial Track,
With Jove's embroider'd Coat upon his Back ?
A Suit of Hangings had not more oppress'd
His Shoulders, than that long, laborious Vest.
A heavy Gewgaw (call'd a Crown) that spread
About his Temples, drown'd his narrow Head ;
And would have crush'd it with the massy Freight,
But that a sweating Slave sustain'd the Weight :*

OTMAD

A Slave

A Slave in the same Chariot seen to ride,
To mortify the mighty Madman's Pride.
Add now th' Imperial Eagle, rais'd on high,
With golden Beak, the Mark of Majesty!
Trumpets before; and on the left and right
A Cavalcade of Nobles, all in white;
In their own Natures false and flatt'ring Tribes,
But made his Friends by Places and by Bribes.

Mr. Dryden.

" When a *Roman General* entered in *Triumph*,
 " the *Commonwealth* allowed several *Drawbacks* to
 " his *Reputation*, by conniving at such of the *Rabble*
 " as repeated *Libels* and *Lampoons* upon him with-
 " in his *Hearing*, and by this *Means* engaged his
 " *Thoughts* upon his *Weakness* and *Imperfection*,
 " as well as on the *Merits* that advanced him to so
 " great *Honour*." *Tatler*, Vol. 3, No. 164.

V. 796. *On controverted Points to eat.*] Mr. Bacon
was of Opinion that it should be treat.

V. 858. *Their Case-Shot, &c.*] *Case-Shot* consists
of *Musket-Balls*, *old Nails*, &c. generally put in
Cases of Tin (*Fer Blanc* the *French* call it) of the same
Diameter as the *Cannon* charged therewith; and is
used chiefly at *Sea*, to clear the *Enemy's Decks* of
Men. 'Tis on these Occasions that *old Nails* are
used. On others they used *Musket-Balls* only, called
by *Seamen Partridge-Shot*. That *Case-Shot* was made
up of loose Materials, we learn from *Andrew Marvel's*
Verses made upon *Van Trump's Expedition* against the
Rump Parliament, 1651:

Yet, of his vain Attempt no more he sees,
 Than of Case-butter'd-Shot and Bullet-Cheese.

M. B.

CANTO III.

V. 7. *SOME with a Noise and greasy Light
Are snapp'd, as Men catch Larks by Night.]*

The Way is to toll a deep, hollow-sounding Bell, that frightens the Birds, and makes them lie still, so they dare not stir, whilst the Net is pitching ; for the Sound thereof is dreadful unto them : Besides, they carry a Vessel of Iron or Stone, which may contain burning (but not blazing) Coals ; and at these Bundles of Straw are lighted, or *Links* are carried : The Sight of the Fire is terrible to them, and makes them instantly fly up, and be entangled in the Net. It seems, that the Practice with which Mr. Butler was acquainted was a *Link* ; because he calls it a *greasy Light.*

M. B.

V. 144. *Hang'd threescore of them in one Year.]*

“ ‘Twas credibly reported, that in *Scotland* four thousand were executed by Fire and Halter ; and they then had as many in *Prison*, to be tried by them, when God sent his conquering Sword to suppress them.” *Ady's Perfect Discovery of Witches, &c. P. 105.*

V. 177. *A total Overthrow giv'n the King
In Cornwall, Horse and Foot, next Spring.]*

‘Tis certain, that the Rebels, in their Reports of Victories, neither observed Time nor Place ; as Mr. *Cleveland* justly remarks. (*Works*, p. 112) ; who, speaking of *Lord Stamford*, says, “ This *Cubit* and Half of a *Commander*, by the Help of a *Diurnal*, routed the Enemies fifty Miles off.”

V. 240. *Than e'er was Almanack Well-willer.]*

“ The *Saxons* used to engrave upon certain squared Sticks, about a Foot in Length, and shorter or

G

“ longer,

“ longer, as they pleased, the Courses of the Moons
 “ of the whole Year ; whereby they could always
 “ certainly tell when the New-Moons, Full-Moons,
 “ and Changes would happen ; also their Festival-
 “ Days : This carved Stick they called an *Al-man-*
 “ *agh* ; that is to say, *All-moon-heed* ; to wit, the
 “ *Regard* or *Observation* of all the Moons : And
 “ hence is derived the Name of *Almanack*.” *Verste-*
gan’s Restitution of decayed Intelligence, Edit. Antwerp.
 1605, P. 58.

V. 253. *How many Dukes, and Earls, and Peers,*
Are in the Planetary Spheres.]

Hevelius, I am told, has divided the Moon into Lands, Seas, and Lakes, and Mountains, and made a Distribution like the Antient Geography, with Names taken from thence. Others have given Estates and Lordships to particular *Astronomers* and *Philosophers*. *M. B.*

V. 281. *With Lute-Strings he would counterfeit*
Maggots that crawl on Dish of Meat.]

“ *Lute-Strings* or *Harp-Strings* (says *Mizaldus*) cut
 “ in little Pieces, and cast upon Flesh newly sodden
 “ or roasted, will seem to be *Worms* ; whereby they
 “ that know not thereof will refuse the same *Meat*.”
Lupton’s Thousand Notable Things, Book vii.

V. 285. *Detect lost Maidenheads by Sneezing, &c.]*

Lilly brags of an Art of knowing *Maids*, that never failed him ; but he discourages all such Queries, as the Occasion of much Mischief : That, if a Woman’s Ascendant was in the *Immoveable Signs*, then she has a Chance to be chaste ; but, if in the *Moveable*, twenty to one she is otherwise. He says, no Woman that he found a Maid, ever came after to *twit* him with his being mistaken. *M. B.*

V. 292. ——— *Hollow Flint.*] Mr. *Bacon* observes, that, probably, is here meant the *Lapis Ætites*, or *Eagle-Stone*; so call'd, because it is fabulously reported to be found in the Nests of *Eagles*. It is round, hollow, and has a *Nucleus* within its Cavity, that makes a Rattling when shaken. Some of them are Flint. Sir *Hans Sloan* has several in his curious Collection; one with Sand in it, another with Water, another with a little Stone. Many superstitious Uses are ascribed to it. It is mentioned by *Pliny* in two or three Places: And there are but four Sorts of them. (*Plinii Nat. Hist. Lib. 36, 21.*)

Ben Johnson mentions the Tricks of cozening with a hollow Coal. *Alchymist*, Act i. Sc. i.

V. 397. *Which none does hear, but would have hung
T' have been the Theme of such a Song.*]

This is meant upon the Verses of Sir *John Denham* written upon the Earl of *Strafford*'s Trial; in which are the two following Lines upon that Lord's Eloquence:

— *That some were known,
For the Defence, to wish the Crime their own.*

V. 413. *It happen'd, as a Boy one Night
Did fly his Tarsel of a Kite.*]

Mr. *Bacon* informed me, that such a Thing did really happen at the first Institution of the *Royal Society*; for which the Gentleman afterwards begged Pardon: And that the same has happened since the present learned President, Mr. *M. F.* has been in the Chair.

Tiercel, or *Tassel*, is the Male Hawk. See Gentleman's *Recreation*, Part ii.

V. 416. *That, like a Bird of Paradise,
Or Herald's Martlet, has no Legs.*]

Le Blanc observes (*Travailes*, Part ii. Ch. iv. P. 188)

“ That, in the Country of *Monbase*, Birds of Para-
G 2 “ dise,

“ *dise*, Male and Female, contrary to the common
 “ Opinion, have *Feet*; and that he saw one at *Goa*,
 “ which a *Portuguese* fed with the sweetest Flowers,
 “ *Jeffamin*, *Gilly-flowers*, and others, in which the
 “ Bird delighted.”

V. 477. *As lately 'twas reveal'd to Sedgwick.]*

Mr. *Abraham Borset*, in his *noted Book*, observes, that *Sedgwick* went to the Parliament-House, and told the Members, “ That they might leave their “ Work, for *Doomsday* would be on such a Day the “ Week following; in which Night the Castle of “ *Bishops-Stortford* fell, and with the Noise waked all “ the People of that Town to their Prayers.” And so fully was he persuaded of his Prediction, that he gave a Miller in his Neighbourhood (as I have been informed) two hundred Pounds; saying, that, as the Day of Judgment was at Hand, it could be of no Use to himself or any other Person.

V. 681. *For who knows all that Knowledge contains?
 Men dwell not on the Tops of Mountains.]*

See *Spenser's Fairy Queen*, in the Preface or Proem to the second Book; where he argues about the Discoveries that had been made in *Peru*, *Virginia*, &c. that were hid from former Ages; and adds,

*Why then should witless Man so much misween,
 That nothing is, but that which he has seen?*

M. B.

V. 759. *Are sweating Lanthorns, &c.]* Used, as I am told, in *Fluxes*, and is a square Box, with a Lamp in it, wherein all but the Person's Head is shut in. M. B.

V. 851. *For Money, &c.]* So'r Money for So our Money. Mr. Smith, of H—n.

V. 865.

V. 865. *The Egyptians, &c. to 906 inclusive.]*
 Taken from the Proem to Spenser's *Fairy Queen*,
 Book v. Stanz. 4, 5, 6, 7, 8.

V. 897. *That, as she whisk'd it t'wards the Sun.]*
 The Thought, probably, borrowed from *Rabelais*,
 who makes *Garagamua's* Mare throw down whole
 Forests with her Tail. Part i. Chap. xvi.

V. 899. *Which, others say, must needs be false,
 Because your true Bears have no Tails.]*

Poeta. " I think, all *Bears* at first had long
 " Tails : Or, else, Why should the *Bear* in the
 " Heavens have one ?

Geographus. " 'Tis true ; yet, if you mark it,
 " 'tis broken.

Poeta. " O ! that came thus : When *Jupiter*
 " pulled him up into Heaven by the Tail, the
 " Weight of his Body broke it : Whereupon *Jupiter*
 " caught him by the Rump, and tied his Tail to-
 " gether again ; and that is the Reason of the Knot
 " in the Middle of it ; and so it has ever since hung
 " straggling down, if you mark it."

Barten Holiday's Marriage of the Arts, Act ii.Sc. 8.

V. 911. *And in one Cause they tell more Lyes,
 In Figures and Nativities.]*

" *Edward the Confessor*, when an *Astrologer* told
 " him, that he had taken great Pains to pry into
 " the *Horoscope* of his *Nativity*, and found that his
 " Majesty should die in such a Month — The King
 " answered, *I can go nearer to Work than so ; for I*
 " *can foretell thee the very Hour of thy Death, which*
 " *will be To-morrow, at Two o'Clock precisely ; so*
 " *that thou can't not avoid it* : And he commanded him
 " to be tried and executed accordingly." *Howel's*
Life of Lewis XIII. P. 15.

See many Instances of the like Kind, *Id. ib.* P. 94.
Cauffin's Holy Court, Part i. P. 359, 360.

V. 964.

V. 964. *A learned Physician.*] Lupton furnishes us with the Gibberish of the Astrologers upon this Head: "He will be a Great Physician, in whose Nativity Mars and Venus are, corporally, and by any good Aspect, conjunct: Even so, if Venus and Mercury be joined, or in Conjunction: Also, he will be a good Physician, in whose Nativity Mars and Venus are in the Sixth House. *Intromath.*" *Thousand Notable Things*, Book viii. P. 98.

V. 985. *By Way of Horary Inspection.*]

Horary Inspection is but a literal Translation of *Horoscope*, which is taking the Degree or Point of the Heavens rising above the Eastern Part of the *Horizon*, at any Time given, when a Prediction is to be taken. *M. B.*

V. 993. —— *May-pole Idol.*] The *Hypocrites* of that Time called every Publick Shew an Idol.

*An Heroical Epistle of Hudibras
to Sidrophel.*

V. 40. *CAN no Transfusion of the Blood,
That makes Fools cattle, do you Good?*]

We should read, I think, either *That makes Fools cattle*, (as he uses the Word, Part ii. Canto i. 677) or *Fowls cackle*.

V. 73. *Know more of any Trade b' a Hint,
Than those that have been bred up in't.*]

Bishop Sprat observes (*History of the Royal Society*, P. 391) "That it is evident that diverse Sorts of Manufactures have been given us by Men who were
" not

“ not bred up in Trades which resembled those they
 “ discovered. I shall (says he) mention three: That
 “ of *Printing*, *Powder*, and the *Bow-Dye*. The ad-
 “ mirable Art of Composing Letters was so far from
 “ being started by a Man of Learning, that it was
 “ the Device of a *Soldier*; and *Powder*, to make
 “ Recompence, was invented by a *Monk*: The An-
 “ tient *Tyrian Purple* was brought to Light by a
 “ *Fisher*: The *Scarlet* of the Moderns is a very
 “ beautiful Colour, and it was the Invention and
 “ Production of a *Chymist*, and not of a *Dyer*. The
 “ second Occasion (see P. 394) that has given Help
 “ to the Increase of *Mechanicks*, has been Chance:
 “ For, in all Ages, by some casual Accidents those
 “ Things have been revealed, which either Men did
 “ not think of, or else sought for in vain.”

V. 92. *That now your Talent's so well known
 For having all Belief outgrown.]*

Tho' *Lilly* was once in very great Vogue, yet he
 sunk greatly in his Reputation before the Restoration
 of King *Charles* the Second; having, in the Preface to
 his *Almanack* 1651, encouraged his Friends “ safely
 “ to buy Houses, purchase Lands, either Crown,
 “ Bishops, Deans, or Delinquents, with full Con-
 “ fidence of possessing their Purchases till *Doomsday*;
 “ affirming, that there was no Scruple in the Par-
 “ liament Title, and that they should have no more
 “ Kings to reign over them.”

See a Tract intitled *A Declaration of the several Treasons, Blasphemies, and Misdemeanours, acted, spoken, and published by that grand Wizard and Impostor, William Lilly*, published 1660, P. 8.

The Third and Last PART.

CANTO I.

V. 85. *AND cut whole Giants into Fitters.]*

A The Word *Fitters* is used in this Sense in near fifty Places by the Author of *Romant of Romants*.

V. 150. *He put his Band and Beard in Order.]*

Sir Philip Sidney, speaking of *Bassilius*, approaching *Zelmane* (*Arcadia*, Lib. iii. P. 349) says, “ And “ now, being come within Compas of discerning “ her, he began to frame the loveliest Countenance “ that he could ; stroking up his Legs, setting up his “ Beard in due Order, and standing Bolt-upright.

V. 307. *It roar'd, O ! bold, for Pity, Sir !
I am too great a Sufferer.]*

This seems to hint at the Story of *Polydorus* in *Virgil*, *Aen.* iii. 41.

*Quid miserum, Aenea, laceras ? jam parce sepulto !
Parce pias scelerare Manus ! —*

O ! for Pity ! a favourite Expression of *Spenser's* :

*O ! for Pity ! — Will rank Winter's Rage
His bitter Blasts never 'gin t'affuge ?*

What follows is taken from the Story of *Ariel* in *Shakespear's Tempest*. M. B.

V. 329. *Seek out for Plants with Signatures.]*

A Plant with a *Signature* is a Plant that, either in Root, in Leaf, or in Fruit, has a Similitude, or *Agreement*,

Agreement, in Figure, Colour, Texture, or other Accident, with some Part of the Body, or Distemper, or Symptom of a Distemper in Mankind; whence they judge it to be friendly and wholesome to such a Part of the Body, or useful to such or such a Distemper. This Similitude, they think, is a Note impressed upon it by Nature, to signify its Property that Way.—And this Sort of *Signatures* the *Chymists* build chiefly upon, to quack of universal Cures.

Mr. *Ray*, in his *History of Plants*, detests and abhors the Thought of these Imaginations, Semblances, and their Operations. *Vid. Ray's Hist. Plantar. Tom. i. P. 46.* M. B.

V. 340. *And Hemp on wooden Anvils forg'd,
Which others for Cravats have worn.]*

See an Account of the *Pantagruelion* (in *Rabelais*, Book iii. Chap. 49, 50, 51) manufactured into a Halter, and serving in the Place and Office of a Cravat. M. B.

V. 397. *By feeding me on Beans and Pease.]*

“ Those who are Sorcerers never perform any Act
“ whereby another may be profited: They practise
“ their Mockeries by Things appearing ridiculous,
“ as bitten Beans, &c.” See the History of *Pericles*
and *Sigismonda*, Book ii. Chap. viii. P. 144.

V. 1019. *And, when you have more Debts to pay,
Than Michaelmas and Lady-Day, &c.]*

Two terrible Days to such Persons as Dr. *Fuller* mentions, (*Holy State*, Book ii. Chap. 13): “ A Farmer rented a *Grange*, generally reported to be haunted by *Fairies*, and paid a shrewd Rent for the same, at each Half-Year's End. A Gentleman asked him, how he durst be so hardy as to live in the House? and whether no Spirits did trouble him? Troth (saith the Farmer) there be two

“ Saints in Heaven vex me more than all the Devils
 “ in Hell, namely, the Virgin Mary and Michael
 “ the Archangel; on which Days he paid his
 “ Rent.”

CANTO II.

V. I. *A N Insect Breeze.*] *Breeze* is the same
 with the *Horse-fly*, or *Gad-fly*.

About th' Alburnian Groves, with Holly green,
Of winged Insects mighty Swarms are seen:
This flying Plague, to mark its Quality,
Oestros the Grecians call, Asylus we:
A fierce, loud-buzzing Breeze, that stings, draws Blood,
And drives the Cattle gadding thro' the Wood.

Dryden's Virgil, Georg. iii. 235, &c.

V. 10. *The Maggots of corrupted Texts.*]

Soon after the Publication of the second Edition of *Hudibras*, I discovered a Mistake, which I was led into by the late Dr. Wotton; who asserts, in a Visitation Sermon at *Newport Pagnel*, in Bucks, 1706, “ That the *Independents* first altered the Text, *Act*s vi. 3. *Whom we may appoint over this Business, to Whom ye, &c.*” I take this Opportunity (with no small Pleasure) to correct the Mistake. It was printed in that corrupt Manner, (and was certainly an Error of the Press) in a beautiful Folio Edition of the Bible, by *Buck*, at *Cambridge*, in the Year 1638. The *Independents*, finding the Mistake for their Purpose, might continue it in several of *Field*'s beautiful Editions of the Bible; from whence *Builer*, probably, called them *The Maggots of corrupted Texts*.

V. 17. *So Presbyter begat the other
 Upon the good old Cause, his Mother.*]

“ The *Presbyterian* was a Spawn of the *Puritan*, and
 “ the *Independent* a Spawn of the *Presbyterian*: There
 “ is

“ is but one *Hop* between the first and a *Few*, and
“ half a *Hop* betwixt the other and an *Infidel.*” *A*
Venice Looking-glass, &c. P. 19, published 1648.

V. 80. *As men with Sand-bags did of old.]*

Tho’ it may be difficult to ascertain the exact Time when Sand-bags were first introduced in Combats, the Use of them seems to be at least as antient as the Time of St. *Chrysostom*; and they were then used as a Kind of *Cestus*, as Mr. *Whalley* observes, from the following Passage: ‘Οὐχ ὅρες ἡς αὐθαντάς, πᾶς θυλάκις
ἀποι πληράσαντες, ὅπια γυμνάζονται. *Chrysost.* Hom. xix. in *Hebreos*, Edit. *Monach.* *Benedict.*

V. 94. *And those he had taught up, teach down.]*

This is confirmed by Bishop *Sanderson*, (Twenty Sermons, Pref. S. x. xi. *Foulis’s History of wicked Plots*, P. 166). They had put these *Queries* to the Members of the Church of *England*: “ What Command or Example have you for kneeling at the Communion? for wearing the Surplice? for Lord Bishops? for a penn’d Liturgy? for keeping of Days, &c. The *Independents*, *Anabaptists*, and *Fifth-Monarchy-Men* retort upon their amazed Father: Where are your Lay-Presbytirs, your Clusses, &c. to be found in Scripture? Where your Steeple-Houses, your National Church, your Tythes and Mortuaries, your Infant-Sprinklings? Nay, where your Metre-Psalms, your two Sacraments, your observing a weekly Sabbath? Shew us (say they) a Command or Example for them in Scripture.”

V. 242. *Deliver’d from th’ Egyptian Awe
Of Justice, Government, and Law.]*

“ What hinders, says Bishop *Patrick*, (Friendly Debate, Part ii. Page 398) but these Men may obtain their Design, who told you lately, that it would never be well, ‘till the Laws of the Lord Jesus were received alone; that all our

“ Counsellors and *Pleaders* bring in their Books of
 “ Common Law, and bestow them as the Students
 “ of curious Arts did theirs in the Apostles’ Times ;
 “ that the Godly send out their *Writs* to supersede
 “ all Proceedings in *Westminster-Hall*, and judge all
 “ Things in their Churches ? ”

V. 375. *Cou’d turn his Word, and Oath, and Faith,
 As many Ways as in a Lath.]*

The Turners have an Instrument called a *Lath*.

V. 648. *Without the Power of Sacrilege.]*

A Sneer upon the *Assembly of Divines*, who wrote large Annotations upon the Bible ; of whom Bishop *Patrick* (*Friendly Debate*, Part i. P. 43) speaks in the following Manner : “ A worthy Minister of “ my Acquaintance once told me, that your *Assembly-Men*, or other Divines, who wrote large Annotations upon the Bible, (of the Edition 1645) are “ very guilty in this Point ; for, where there is a “ fit Occasion (said he) to speak against *Sacrilege*, “ and where other Expositors are wont to declare the “ Foulness of the Sin, there they say not a Word, “ but pass it quite over, as if they knew of no such “ Thing in the World——tho’ he would not impute “ it to their Ignorance, but to their base Cowardice, “ and flattering Disposition, which was loth to dis- “ please the Lords at that Time.” And he gives several Instances.

V. 755. *And burnt our Vessels, like a new
 Seal’d Peck, or Bushel, for being true.]*

” Tis well known, that every one who does not bring his *Peck*, or *Bushel*, to *Guildhall*, to be sealed, is punishable by Law. This is the Practice in *London* to procure good Measure, sealed Measure, because it is true. *Cromwell*, when he turned the *Rump* out of Doors, charged them with selling the *Cavaliers’ Estates* by Bundles, and said, they had kept no Faith with them. M. B.

V. 773. *Each other's Church was but a Rimmon.*]

Rimmon was a *Heathen God* of the *Syrians*, mentioned 2 Kings v. 18; and, by *Milton*, it should seem, that he was one of the Gods of *Damascus* that *Abaz* sacrificed to. *Paradise Lost*, B. i. v. 467, &c.

*Him followed Rimmon, whose delightful Seat
Was fair Damascus, on the fertile Banks
Of Abbana, and Pharpar, lucid Streams!
He also 'gainst the House of God was bold:
A Leper once he lost, and gain'd a King,
Ahaz, his sottish Conqueror, whom he drew
God's Altar to disparage, and displace
For one of Syrian Mode, wherein to burn
His odious Off'rings, and adore the Gods
Whom he had vanquish'd. —*

Abaz joined with *Tiglath Pileser*, King of *Affyria*, against *Rezin*, the King of *Syria*, his Enemy. In 2 Chron. xxviii. 23. 'tis said, that he sacrificed to the Gods of *Damascus*—and he was so taken with their Worship, that he brought a Model of an Altar from thence, and set it up at *Jerusalem*. M. B.

C A N T O III.

V. 3. *T*HAT spring like Fern, that Insect Weed,
Equivocally, without Seed.]

See a Disproof of this, in a Letter from the Reverend Mr. Henry Miles to Mr. John Eames, Fellow of the Royal Society, concerning *Fern Seed*. *Philosophical Transactions*, Vol. 41. No. 461.

V. 15. *As Rosicrucian Virtuoso's
Can see with Ears, and hear with Noses.*]

There is something like this in *Rabelais*: “*Panurge*, “*by Reason of his Spectacles*, (as you may think) “*heard more plainly by half with his Ears than* “*usually.*”

“ usually.” So Shakespear, in his *Midsummer-Night’s Dream*:

He’s gone to see a Noise that he heard.

M. B.

V. 27. *For Men as resolute appear
With too much, as too little Fear ;
And, when they’re out of Hopes of flying,
Will run away from Death by dying ;
Or turn again, to stand it out,
And those they fled, like Lions rout.]*

A manifest Allusion to the Combat of the two Cowards, *Dametas* and *Clinias*, in *Pembroke’s Arcadia*, Book iii.

V. 352. *The Water-Rat, their strict Ally.]*

Holland is called a Nest of *Water-Rats*, by Mr. *Howell*, in his *Dodona’s Grove*, P. 27.

V. 357. *And he that routs most Pigs and Cows,
The formidablest Man of Prow’fs.]*

This is, probably, a Sneer upon *Venables* and *Pen*, who were so unfortunate in their Expedition against the *Spaniards*, at *St. Domingo* in *Hispaniola*, in the Year 1655. ‘Tis observed of them, “ that they “ exercised their Valour only on Horses, Asses, and “ Neccoes, and such like—making a Slaughter of “ all they met, greedily devouring Skins, Entrails “ and all, to satiate their Hunger.” *Journal of the Proceedings of the English Army in the West-Indies. Harleian Miscellany*, Vol. 3. Num. 12. P. 494, 498.

V. 457. *But make their best Advantages
Of others Quarrels, like the Swiss.]*

Mr. *Osborne* (See *Traditional Memoirs of the Reign of King James*) calls the *Swiss* the *Cudgels* with which all the rest of Mankind beat one another. And there is a remarkable Instance of their refusing to fight without

without Pay, in the History of *Henry IV. of France*,
translated from the French by Mr. Howell, P. 118.

V. 597. *That in the Morning he might free,
Or bind them over, for his Fee.]*

Dr. Garth seems to have had these Lines in View in his Description of a Lawyer, who, I suppose, lived in his own Time:

*Nigh lives Vigellus, one reputed long
For Strength of Lungs, and Pliancy of Tongue :
For Fees to any Form he moulds a Cause,
The worst has Merits, and the best has Flaws :
Five Guineas make a Criminal To-day,
And ten To-morrow wipe the Stain away.*

Dispensary, Canto iv.

V. 782. *For which you've earn'd, here 'tis, your Fee.]*

Barten Holiday (See *Marriage of the Arts*, Act. ii. Sc. v.) remarks, " That a Man may as well open an Oyster without a Knife, as a Lawyer's Mouth without a Fee, (meaning such a Lawyer as is here characterized); but, if he were half dead, that would (like strong Water to a dying Man) make him gape, tho' he could not speak." And Sir Roger L'Estrange observes, (*Fables*, Part i. Fab. 298) " That in Formâ Pauperis is no good Lawyer's Latin."

The LADY's Answer to the KNIGHT.

V. 59. *NO R can those false Saint Martin's Beads,
Which on our Lips you lay for Reds, &c.]*

I am told, that at *Rochelle*, not far from *Saint Martin's*, there is a Sort of red Stones, called *Saint Martin's Beads*. M. B.

V. 135. *And though some say, the Parents Claims
To make love in their Children's Names.]*

Vid. Terentii Andr. Act i. Sc. v. 18, 19, 20. The Russians follow this Method, giving their Children but short Warning, and they must not refuse their Parents' Choice. Present State of Russia, in a Letter to a Friend at London, 1671, P. 35.

V. 144. *But sell and prostitute for Money.]*

“ A Parent (says the *Spectator*, Vol. 6. No. 437.)
“ who forces a Child of a liberal and ingenuous Spirit
“ into the Arms of a Clown or Blockhead, obliges
“ her to a Crime too odious for a Name: — it is, in
“ a Degree, the unnatural Conjunction of *rational*
“ and *brutal* Beings.” See more, Vol. 7. No. 533.

V. 225. *How fair and sweet the planted Rose.]*

This, and the nine following Verses, are the finest Imitation in the whole Poem: They have the Softness of *Catullus*'s famous Stanza, *Carm. Nuptial.* 63, 39, &c.

Ut Flos in septis secretus nascitur Hortis.

And the Sense of the following Stanza in *Horace*, *Carm. Lib. iv. Od. iv. 33, &c.*

*Doctrina sed Vim promovet infirmam,
Rectique Cultus Pectora roborant;
Utcunque defecere Mores,
Dedecorant bene nata Culps.*

The last Couplet but one shews that *Butler* had read the *Paradise Lost* with Pleasure.

This small Group of Verses is one of the finest Pieces of Wit that can well be conceived.

Few Authors, in their Imitations, come up to the Originals; and yet, to be truly quit of *Plagiarism*, they ought not to borrow any Thing without improving

improving it: That is the Standard that *Milton* lays down.

But our Author is bound to no such Rules: His Imitations are, indeed, a *Ridicule* upon these fine Passages, or, at least, a *Parody*; and, yet, he often reaches all the Harmony and Beauty of them. The Poetry is altogether of his own creating, and far from a servile Copying. *M. B.*

APPENDIX.

Part of the First Canto of the First Book
of **HUDIBRAS** translated into **L A T I N**
DOGGREL by a Gentleman formerly
(I think) of *Pembroke-Hall*.

CUM gliscens civica Phrenesis,
Pacis Hominibus pertæsis,
Cum tristes Iræ et Furores
Multum elicent Cruoris:
Et velut qui sunt Mente capti,
Præ Mero ire parum apti,
Amoris altercantur Vice,
Et totum hoc pro Meretrice;
Sic hi pugnârant, dum, pro More,
Religio cuique est in Ore:
Hanc coluit quisque Nomen tenuis;
Sed Nemo novit quodnam Genus:
Cum Præco, altâ è Testudine,
Auritâ stante Multitudine,
Hanc dedit Exhortationem,
Ut foveant—Seditionem;
Et Manu tunsum ecclesiasticâ
Pulvinar movit Vi elaticâ:

Tunc

Tunc ivit foras noster Heros,
Ut vinceret Gigantes feros.

Aspectum si quis observaret,
Hunc Florem Equitum juraret :
Nam nisquam flexum Genu dedit,
Nisi cum Titulum accepit ;
Nec Ictum æquâ tulit Mente,
Nisi ab honorario Ense.

Duplicem scivit Usum Chartæ
Tantâ ut nullus alter Arte,

Mercurio doctus tam, quam Marte ;

Pugnavit Nemo fortius, neque
Conscriptis breviter quisquam æquè ;

Clarus in Bello, in Pace quoque

Et Jure, Cæsar ex utroque :

(Sic Victum Sorices, ut ferunt,

Utroque Elemento quærunt.)

Sed multus Auctor Litem gerat,

An fortior, an prudentior erat :

Hi illud, illi hoc defendunt :

Sed, licet acriter contendunt,

Tam parva fuit Differentia,

Vix, et ne vix vicit Prudentia,

Hinc habuerunt illum multi

Aptum perfungi Vice Stulti.

Montaignum etiam sic ludentem

Cum Fele, Tempus conterentem,

Ferunt, putasse et vereri

Se Feli Afinum videri.

At quid meherculè censeret,

Thrasonem nostrum si videret ?

(Nam sic se noster appellavit,

In Martem si quis provocavit.)

Sed sic qui putant, putant male ;

Nam noster erat nihil tale.

Quod, si Ingenio fuit laetus,

De Usu fuit perquam cautus :

Perraro quidem secum ferat ;

Nam metuit, ne forsan terat :

Sic multi pictas induunt Vestes

Non nisi in Diebus festis.

Præterea,

Prætereà, Græcè bene scivit ;
 Sed Nemo eum eruditivit :
 Sic Facultate naturali
 Grunnitum faciunt Porcelli.
 Latinè Nemo scivit melius ;
 Vix Aves concinunt facilius.
 Utroque pollens, cuique egeno
 Diffudit Copiam Cornu pleno.
 Hebræas etiam Radices,
 In Solo sterili felices,
 Tot habuit, ut plerique eum
 Curtum crediderent Judæum :
 Et forsitan fuit Veneris ergo
 Judæus factus à Chirurgo.

In Logicâ emunctæ Naris ;
 In Analyticâ præclarus :
 Ingenio fuit tam subtili,
 Discrevit Positionem Pili ;
 Ut, si quâ Horâ disputaret
 Cui Parti magis inclinaret,
 Utramque tueretur, quæque
 Affirmat, mox infirmat æquè :
 Ostendit, cum suscepit Litem,
 Quod Vir & Equus non sunt idem ;
 Avem non esse Buteonem
 Probet, et Satrapam Bubonem,
 Et Anserem Justiciarum,
 Cornicem Fidei Commissarium :
 Deberet Disputatione,
 Et solveret cum Ratione,
 Hæc omnia faceret, et plura,
 Perfecto Modo, et Figurâ.

Rheticâ si fuit Opus
 Dictis occurrit frequens Tropus :
 Et medium rupit si Sermonem
 Tussis, exagitans Pulmonem,
 Ampullas protulit monstrare
 Quâ fecit Regulâ, et quare :
 Nam metuit, ne Fors putetur,
 Quod Plebis Phrasî uteretur ;
 Et strenuè cavet, ne credatur
 Se loqui ut intelligatur :

Rhetorices nam Documenta
Nil docent nisi Instrumenta.
Oratio fuit nunc, si voluit,
Suavis, nunc gravide quiddam sonuit.
Locutio fuit perturbata,
Dum Babel stetit, usurpata.
Sublimes quidem erant Logi,
Quales affectant Pædagogi.
Anglo-Latino-Græca fuit
Lingua, quæ tantâ Copiâ fluit,
Et tam promiscuè, ferè distinguas
In uno Ore trinâ Linguas:
Hinc quoties voluit effutire,
Putaret quisque se audire
Tres Babylonios Colonos
Confusos edidisse Sonos,
Aut ipsum Cerberum quam clarè
Ex Ore triplici latrare.

24.9.149

F I N I S.

